



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

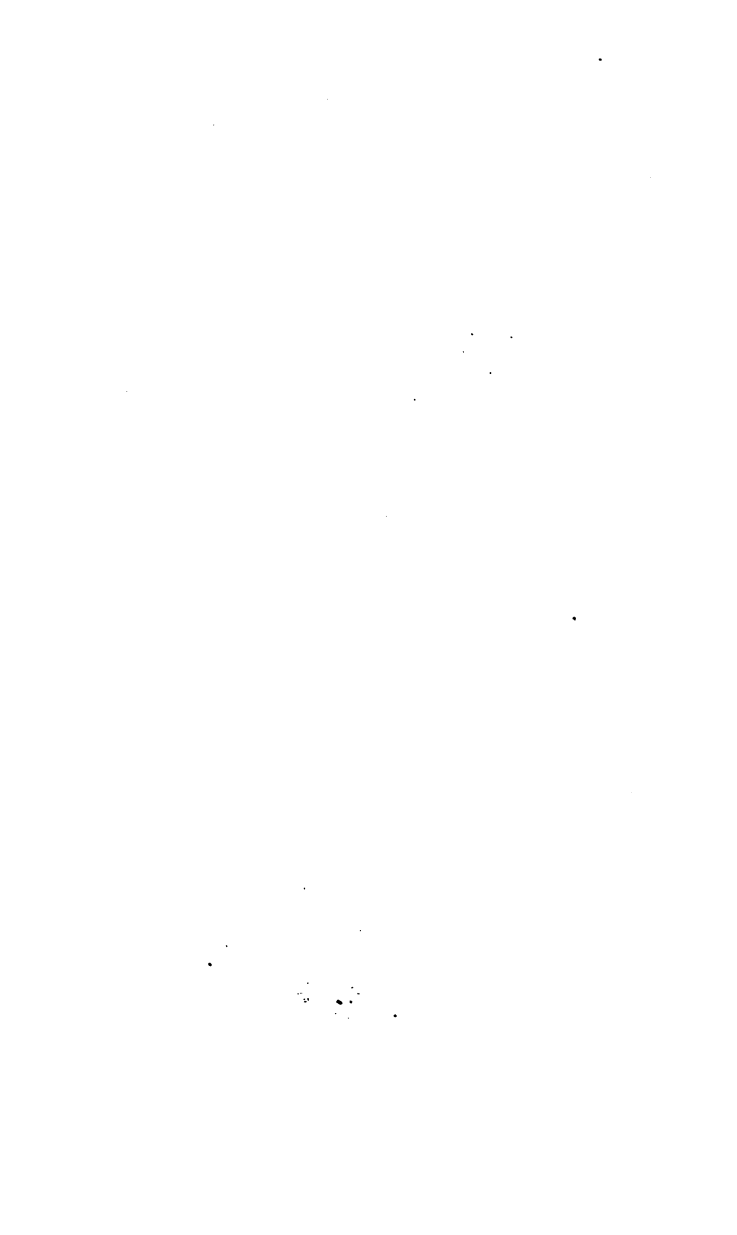
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







A
LETTER
OF
FRIENDLY REMONSTRANCE

TO
THE REV. F. OAKELEY, M.A.

FELLOW OF BALLIOL COLLEGE, &c. &c.

BY
AN ENGLISH CATHOLIC AND CONVERT.

LONDON:
THOMAS RICHARDSON AND SON,
37, FLEET STREET.
1846.

Price 5s. paper.



Don: Pagan Heglos.

A

*Book Price Co.
from the Author*

LETTER

*D.P.
Christmas*

1846

OF

FRIENDLY REMONSTRANCE

TO

THE REV. F. OAKELEY, M.A.

FELLOW OF BALLIOL COLLEGE, &c. &c.

BY

AN ENGLISH CATHOLIC AND CONVERT.

LONDON:

THOMAS RICHARDSON AND SON,

172, FLEET-STREET.

1845.

1302.2.3.



ERRATA.

Page 10, line 14, for *dilemna*, read *dilem*

Page 23, line 12, for *are so subtle*, read

QUANTUS TREMOR EST FUTURUS,
QUANDO JUDEX EST VENTURUS,
CUNCTA STRICTÈ DISCUSSURUS !

TUBA MIRUM SPARGENS SONUM,
PER SEPULCRA REGIONUM,
COGET OMNES ANTE THRONUM.

* * * * *

QUI MARIAM ABSOLVISTI
ET LATRONEM EXAUDISTI
MIHI QUOQUE SPEM DEDISTI.

SEQUENTIA IN MISSIS PRO DEFUNCTIS.

A
LETTER.

SIR,

IN addressing you anonymously as I do, it may be right to explain to you my reasons for writing at all on what is to be the subject matter of this letter, and then to explain further why I have selected you as the person to whom I should address it. My reasons for writing may, in part, be presumed from the description which I give of myself on my title page; for it is not to be supposed that a convert to the Catholic Faith can be an uninterested spectator of such proceedings as have of late been notorious in Oxford and the Church of England. But not every convert writes. I write, because, in the absence of other persons better qualified than myself, I feel no impropriety in breaking a silence which I have hitherto maintained, in order to give you, and others who think with you, the opportunity of knowing what is felt for you

Church and the University of (

I have selected you in preference
person, both on account of your
relation to Oxford and Mr. W
account of your recent letter to
of London. And when I assure yo
you credit for every good, hor
notive, which either you or your
lesire for you, I hope I shall b
y you and by them, of any th
ffensive spirit in what I am go
and having premised this, I shall
o speak with all proper boldne
opics where I foresee that bold
ecessary for me as a writer. and

I understand Mr. Ward and yourself rightly, there is a knot of persons in the Established Church, including yourselves, who have embraced what you consider to be the whole cycle of Roman Doctrine. I say, what you consider to be, for I shall presently show that you have in fact not embraced the whole cycle of Roman Doctrine; for that, if you had, you for one would not be holding any of those offices, either in the Established Church or at Oxford, of which you now describe yourself as the possessor. However, you consider yourself to hold this doctrine, and to hold it rightly, that is to say, without prejudice to the honesty and truthfulness of your subscription to the thirty-nine articles, and generally to the propriety of your remaining Fellow of your College and Minister in the Established Church. But with this holding of Roman Doctrine, you connect also another view, namely, that you may hold it, and not teach it, indeed that you are not entitled to teach it, and that to teach it, would, as you declare in your letter to the Bishop of London, "most

emphatically, that you do
Roman Doctrine in Margare
the other hand, that you do
it. Now this is the view to
not misrepresented it, as I
have not, I wish to draw y
being one, which excites in C
of the deepest astonishme
eration.

The whole cycle of Roma
pounded to the belief of the
land and every Catholic coun
is contained in that sum
known as the creed of Pope
say, no more is required of an

who may read this letter, to add that I do not mean that Catholic doctrine may not be pursued, and is not pursued, very far beyond the simple statements of that creed. For, inasmuch as Dogmatic Theology is the greatest, the deepest, the most inexhaustible of all sciences, we may venture indeed to say that no one human mind will ever find a limit to the extent of that cycle of Roman doctrine within which you imagine that you have placed yourself. But, as I said, all is contained, either explicitly or by implication, in Pope Pius's Creed: and of no convert, whether learned or untaught, is any other profession of Faith required. Let us then turn to this Creed.

It begins, as you well know, with the recital of the Nicene Creed; the very first sentence after which is this, "I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church"—that is, the Roman. Supposing, therefore, that you are able to say that you embrace apostolical and ecclesiastical traditions, can you also say

self might have an air of coming
length into specification ; but
ain from asking you, with bound
ishment, whether you can at one
ie time continue to declare that
ce the whole cycle of Roman doc
neglect that multitude of observ
stitutions, to the neglect of which
as Minister of the establishe
ds you. And you must not end
ape from the force of this dilem
; that these observances and consti
tters of practice rather than
indeed they are conversant a
id even supposing, what is not the

nd embraced. But, indeed, this preliminary tatement is, as it were, generic to all that ollow. Those that follow are to it in the haracter of specifications, and of some of hese I will say a few words.

Do you then “profess that there are truly nd properly seven Sacraments of the new law, nstituted by JESUS CHRIST our LORD, and ne- essary for the salvation of mankind, though ot all for every one, to wit, Baptism, Confir- iation, the Eucharist, Penance, Extreme Unc- on, Order, and Matrimony, and that they onfer grace;” and do you “also receive and dmit the received and approved ceremonies f the Catholic Church used in the solemniza- on of the aforesaid Sacraments?” and do you rofess likewise, that in the Mass there is of- red to God a true, proper, and propitiatory acrifice for the living and the dead; and that t the most holy Sacrament of the Eucharist ere is truly, really, and substantially the ody and Blood, together with the Soul and ivinity of our LORD JESUS CHRIST; and that ere is made a conversion of the whole sub-

transubstantiation? Do you also con-
under either kind alone, CHRIST is
whole and entire, and a true Sa-
Again, do you affirm that the power
gences was left by CHRIST in the Chu-
that the use of them is most whole
Christian people? Above all, do you
ledge the holy Catholic, Apostolic,
Church for the Mother and Mistress
Churches; and do you promise true ob-
to the Bishop of Rome, successor of St.
and Vicar of Jesus Christ? I am ex-
anxious to avoid even the appearance of
manner of argument, if so it can be
which consists in flinging as it were

formal manner, part of that epitome of the cycle of Roman doctrine to which all Catholics at once refer as the final summary of their faith. I know no other means by which I can so fully express my astonishment at your position, and to a great extent my own entire inability to understand you in your occupying it.

Before going any farther, let me take this opportunity of showing you, as I said I would, that you have not embraced the whole cycle of Roman doctrine. Whatever else you may have done, however accurately you may believe the true doctrine of the Sacraments of the Church, and however great your yearnings may be to a reconciliation with Christendom and its centre, yet it is abundantly clear that you have not yet admitted practically (and a theoretical admission alone would at once involve a directly sinful act if persisted in,) that the Roman Church is the Mother and Mistress of all others; that you are not in obedience to the successor of St. Peter, Prince of the Apostles and Vicar of JESUS CHRIST; and accordingly that what Catholics consider as

as yours as the result of a blindness
indeed all our pity and all our
and our prayers, but none of
If you say that you embrace Rome
as fully as you do, we expect of
own sake, that you should embrace
propounds, not as you select it.
person, hitherto a Catholic, open
in England, or elsewhere, that he
Catholic in everything but obedience to
and that he acknowledged the doctrine
of the Catholic Church in everyth
mission to the See of Rome, can
that he would be regarded for one
as a Catholic, or would be allowe

those who think with you, whose only claim upon her can be, that of complete and entire submission? You do not at this moment belong to Her; you never have belonged to Her; you are members of a religious society, not only not in communion with Her, but, for three centuries, most actively and offensively hostile. The blood of Catholic martyrs, of Priests and Laity, executed like malefactors for no other crime than that they were Catholics, still lies hanging over England unrepented of, and all but gloried in. Belonging to such a communion, God has given you grace, nevertheless, to advance so far as to say that you embrace all Roman Doctrine; yet, when your profession comes to be examined, we find that the snare which first entangled Cranmer and the leaders of the melancholy schism, retains its hold on you; that you are still insular, and national, and independent in your feelings, and reject that Supremacy by which the whole cycle of Roman Doctrine is knit together in the yoke of *JESUS CHRIST*.

ly, obedience to the See of
Peter, which it is morally i
can have received. You h
Roman doctrine: why do
how? You hold it, no dou
thought, study, conviction,
prayer, aided and directed,
sure, by the grace of God.
as a great body of truth, t
appreciation of which is of
if you have found a benefit
ceeding any benefit which
or could have hoped to deri

learning from you, and for whom you doubtless consider yourself in some measure responsible, to be deprived of that spiritual food which has approved itself to you as part and parcel of Divine Truth. It seems, indeed, a cruel case, both for you and for them. You cannot think Roman doctrine a thing indifferent, or you would not so zealously, and in the face of scandal so obvious, be now maintaining it. But are the congregation of Margaret chapel not to think it indifferent? Are they to suppose that their minister incurs considerable popular odium at Oxford and in London, for the sake of doctrine, which he, nevertheless, considers so unessential to salvation, as that they need never hear it?

And with regard to them, and with regard to your own *practice*, let us consider a little farther the subject which was called in the British Critic, "Sacramental Confession," and the Indulgences, of which I have before spoken. Your own practice in relation to these points could not fail to be teaching to those *spiritually* subject to you, were it known. Whether

...ing and the rest of your brethren
ing then, as you do, the Roman
you in the habit from time to time
ing your sins to a Priest; at all ev
year at Easter-tide? If you do not
even *hold* Roman doctrine; if yo
allow your practice to be known,
forth teach Roman doctrine; for I
serve by the way, that although
lished Church undoubtedly sancti
mental Confession as a preparation
and, under special circumstances, fo
Communion, yet she gives no sanc
ever to the stated practice of C

or whether you conceal your practice, it is clear that you attach an idea of great importance to what you do. I say it is clear, because it is not possible to suppose that you should undertake the performance of such a duty without the deepest conviction of its conformity to the will of God, and of its necessity for yourself.

But this is not all. Roman doctrine proceeds to teach the faithful that when the guilt of sin is remitted by Sacramental Absolution, there yet remains due to God a satisfaction for it. In other words, temporal punishment—the *punishment* due to our sins is not remitted by the Sacrament of Penance, and then Indulgences come in, from the same fountain of mercy whence issues absolution of guilt, to complete the cure of the soul, and to prevent and forestal the payment of our debt to Almighty God. These are granted to Catholics on the fulfilment of certain conditions, at certain stated periods of the year: one of these conditions always being a previous *Sacramental Confession*. Now, I cannot imagine

Indulgences, is a part of it. For
obtain an Indulgence? None
whom you act, supposing even
Priests, could grant an Indu
suppose it is hardly necessary
whether any Anglican bishop
moment give ear to you or any
should ask him to grant one.
gence is not in your power to g
olic Priest would knowingly d
you at confession until you l
yourself to the Church; and
made your confession to a Catho
could not receive the Indulge
your "holding" of Roman do
case appears to me entirely a de

are the congregation of Margaret chapel to be debarred from this great avenue to holy life and future happiness? Why, if you consider yourself a Priest, do you not at once offer to receive persons at confession? And if you cannot obtain for yourself and for them Indulgences in the usual routine, why do you not busy yourself in procuring that benefit at the expense of every earthly consideration? Not to teach your congregation Roman doctrine on such points as these, not to influence them by your example and by your exhortation, when your own convictions are so decided as you represent them to be, cannot be praiseworthy, however innocent your intentions may be. Innocent I fully believe them to be. And because they are so, I am the more earnestly anxious that you should see the unreality and the danger of your situation, and, as it were, fly to a Zoar, - before the angels have left talking with you.

And this brings me to question with you your grounds for remaining as you are. *There appeared in the British Critic, a few*

of the first, if not the very
writers and thinkers of our c
article at the time of its app
greatest attention; and on la
came to the conclusion, that
mate skill and dispositions
produce no firmer scheme for
established Church to rest up
must be a very weak one. I c
ground, and the ground of th
with you, as represented by the
have mentioned, and by Mr.
yourself, may be described as
find yourselves, you say, born
what you consider a particular

it contains, in a very large number of its ministers, a body of active and energetic héresy: yet because, as you say, Providence has placed you where you are, you think it right to remain there, even after you suppose yourselves to have embraced all Roman Doctrine. But, for what do you stay? You speak in your letter to the Bishop of London very truly and very affectingly of the breaking of ties of all kinds, and the obliteration of the associations of a life. The influence of these are so subtle, as you yourself intimate, that it may exercise itself on us undetected. But I do you the justice to believe that, great as the struggle might be, these are not things which would really detain you when you had clearly perceived your path of duty. For what then do you stay? I cannot help feeling that you cling to the hope that the established Church really is a Church, that you are a Priest, and that bread and wine in your hands, for instance, becomes the Adorable Sacrament; and that it may please God, by the means of you and your friends,

result would be? that with
distinction foreign courtesy might
English gentlemen, they would
say Mass they must be Priests
Priests they must receive Orders
Catholic Bishops?

Let me illustrate the case on
orders, from a supposed case
to which English eyes have of late
much turned. Let us suppose that
gium, now so happily and so devotedly
olic, so full of faith and good works
of ceaseless services and religious life
one day revolt under the guidance of
king or queen from union with the
Suppose the

Clergy, in opposition to the will of nearly every other clergyman in the kingdom, and in consequence of the expulsion of many of them. There is no doubt, Canonists would tell you, that though all jurisdiction was gone, the succession would, under these circumstances, be preserved in the midst of heresy, provided also that an office by which orders could be conferred were used by the heretical prelates in the administration of that Sacrament. But let us suppose after a short time that the then Archbishop of Malines and his suffragan should devise an entirely new ordinal, varying in nearly every essential point from all forms known to christianity. The persons consecrated and ordained with such an ordinal, although consecrated and ordained by persons who had once been Catholic Bishops, would fail in order as well as jurisdiction, and be merely heretical laymen. And this last is your present position. Archbishop Parker, the first Protestant Archbishop of this country, was said to be consecrated by four Bishops. It is unnecessary to go into the case of any of the

have no doubt that he had de-
crated. But he had no jurisdic-
tion to perform a solemn act, which the Church has
for a period of Christianity would have
for an hour. His pretended ju-
risdiction proceeded solely from a lay person
of enormity, a woman. He had
no pretence of possessing a bishop's
time; and if he had possessed
it, there would have been no plea against
the offence of presuming to exercise
in obedience to the command
though a queen; and in direct
not only to the Holy See, but to

such advantage as you can make out of the melancholy fact that Barlow was a bishop. But the finger of God was against you, and your then rulers were struck with blindness at a moment when they apparently had it in their power to perpetuate a real, though heretical and schismatical succession. Instead of reviving the ancient ordinal, they took that of Edward VI. by which nothing could be conferred, and in which there did not even appear a distinction between the degrees of Bishop and Priest. This defect which I have specified, was remedied, as you well know, a hundred years after, after the Savoy conference, but then too late. By this vain, modern, inoperative office, attempt was made to confer on Parker the degree of Archbishop. By it no character of sacred orders was conferred, and Parker remained as he was, a Priest. From him, as you well know, all the supposed orders of the established Church at this hour are derived. I need hardly repeat that in fact no orders *are* derived.

Now, if all this which I have briefly sum-

not made. *You* are teaching :
whose duty it is to listen. You
are yet assuring us that you
are yet assuring us that you
Roman Catholic doctrine. If y
yourself, and are as bold as I am
you are honest, you will not be
passing over this great matter in
and in virtue of the acquiescen
the people of these kingdoms ;
be guided by the decision of the
whole cycle of doctrine you pr
embraced ; recollecting this, tha
of your allegiance to the establis
London, (for courtesy sake I use

said, suffer me, in conclusion, to speak of the present state of things in the shed Church of England and in the y generally. You have yourself alluded ate occurrences in the diocese of Exeter. real value of the observances ordered Bishop of Exeter no one can have a estimate than myself. But what are ay of the party calling themselves the a certain places in that diocese? These nen, how truly it is not for me to say, themselves to be attached members of ablished Church; and rather conspi- r assign their attachment as a reason for t to which England has seen no parallel he grand rebellion, or those days when wn reformers set the great original e of ecclesiastical contumacy in this r, which has since and now recoiled upon ads of their successors. Wearing the e in the pulpit, collecting alms for the uring the offertory, and saying the for the Church Militant, and this in ice to rubrical authority and law, and

... of you
state. You have—and I see th
of the 27th of February last,
Norwich congratulates you on t
you have a laity which has d
whether the clergy have a divin
the laity certainly has. They
lating themselves in various part
dom, and the most influential d
congratulated them in turn, th
taken ecclesiastical matters in
keeping. It has really come to
that if one of your clergy obey
and in so doing displeases his cor
may be hooted out with innoce
glory to those who lead it.

to conceive a stronger note of Anti-Christ in this rebellious and disobedient spirit. In the Catholic Church it could not exist a week. The miserable fomenters of such disturbances and rabblements, were such ever to be through latent heretics, would be at once off and separated from the faithful children of Christ. But with us, such things are almost impossible; for our rubrics and formularies are not ambiguous, and none of us is under the melancholy task of speaking with trembling lips," or endeavouring to do what is enjoined by the Church, but forbidden to the laity.

Consider then, let me entreat you, whether the existence of such a spirit in your establishment is not a token of God's anger against you. The spirit is not a new one, it has slumbered more or less as a concealed force since the "Reformation" till now, burst forth occasionally with the greatest violence. Especially embittered by far the greater part of Elizabeth's impious and bloody reign. It manifested itself in the "prophesyings" of the Diocese of Norwich, and the steady resistance of the re-

... the most high exaltation.
tianity. William of Orange first
Patron. In the present crisis
its ancient fierce and aggressive
comparative repose of a century.
Such a spirit, never extinguished
ready to come forth, ought to arise
the gravest matter for consideration
sons who are involved in a system
it enters. I know that you abhor
hatred not inferior to my own; but

I have now said what, after reflection
I was convinced it was right to
say. I hope in so doing, I have
ward nothing in a manner more
the nature of the thing.

izers. Hooker, Andrews, Mountague, Laud, Gunning, Hammond, Thorndike, the Non-jurors, and any others who have since appeared in that character, or have been supposed to do so—even Dr. Pusey, perhaps even Mr. Newman, have each in their degree stopped short of that open uncompromising profession of unanimity in doctrine with the Holy Catholic Church, with which you by a most happy inconsistency have astonished the world, and I will hope, laid the foundation of everlasting benefit to yourselves. With the heartiest good will, then, and an interest which no other position could excite for you, I offer you, with the deepest sense of my own personal unworthiness, these few words of friendly and plain remonstrance. For my own sake, as well as for yours, in the sight of God, I will hope that they may not be entirely fruitless.

I am, Sir,

most faithfully yours,

AN ENGLISH CATHOLIC AND CONVERT.

Sunday, Feast of St. Chad, Bishop of Lichfield, 1845.



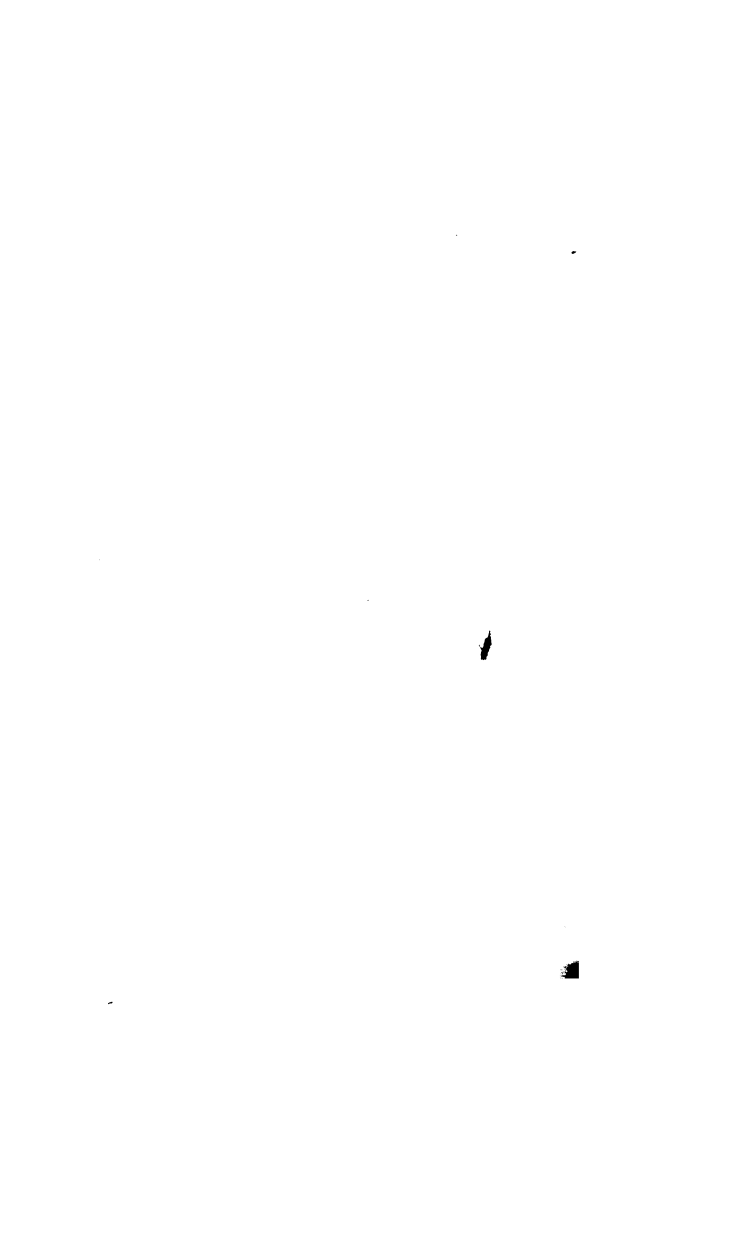




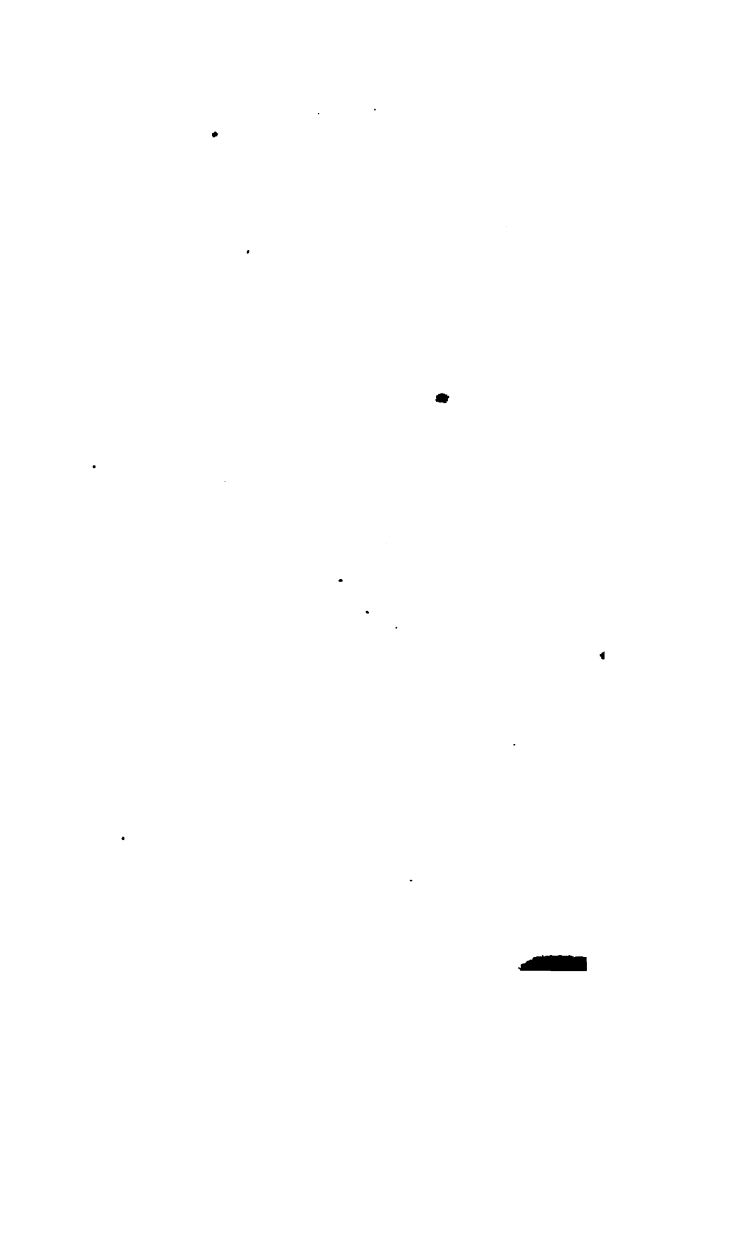








1







—

